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Piratical Acculturation. W. J. MCGEE. *Ibid.*, pp. 243-249.

The four stages or phases of acculturation are sketched by Professor McGee, as follows: "The *first* phase is characteristic of savagery; it is expressed in the imitation of weapons and symbols, with the esoteric purpose of invoking new deities; it may be styled *martial* acculturation. The *second* phase is characteristic of barbarism, though arising earlier and perishing later; it is expressed in semi-antagonistic mating between tribes, with the initial esoteric purpose of strengthening tribal pantheons; it may be called *marital* acculturation. . . . The *third* phase is characteristic of civilization, though it begins in barbarism and plays a role in enlightenment; it is expressed in interchange of goods with the purpose (at first esoteric and afterwards exoteric) of personal profit or gain; it may be designated *commercial* acculturation. The *fourth* phase is characteristic of enlightenment, though its beginnings may be found much lower; it is expressed in the spontaneous interchange of ideas for the purpose of increasing human power over nature; it may, provisionally, be styled *educational* acculturation." The first two phases are essentially piratical, the last two essentially amicable.

A. F. C.

The Factors of Heredity and Environment in Man. D. G. BRINTON. *Ibid.*, pp. 271-277.

After pointing out the divergence of scientific opinion upon the subject (Lombroso says "*milieu* can annihilate all ethnic traits," while Collignon holds to hereditary transmission of anatomical peculiarities," together with "a difference of brain, revealed by a special direction of the thoughts and the display of special mental powers"), Dr. Brinton emphasizes the fact that "the progress of man is his progress of gaining independence from nature, of making her forces his slaves, and not leaving them his masters"—hence "the dependence of man on his environment is not a fixed quantity," for "in the most favored spots to-day it is reduced almost to a zero, so far as its influence on man's higher, soul-life is concerned." Besides there are two psychical elements, temperament and character, which "are largely independent both of heredity and environment." Temperament, Manouvrier calls "the determining cause of the intellectual and moral traits of the individual," and character is "the essential personal element in humanity." It is neither inherited nor acquired, and "it probably begins with the very inception of the individual life;" while "in its essential traits it forever bides the same, resisting all external agencies;" it is that "which in the last analysis [as Wundt demonstrates] prompts the decisions, guides the actions, and carves the destiny of men and nations." The theories of atavism are weaker to-day than yesterday, and the advances in the study of cellular pathology have won whole territories for variation and the heredity of acquired characteristics. The peculiar traits of races may be pathological, the result of that perfect adaptation to one environment which brings in its train unfitness for any other. "Blood will tell," it is true, but just as much temperament and character.

A. F. C.

Familiäntypus und Familienähnlichkeiten. Graf THEODOR ZICHY. Correspbl. d. deutschen anthrop. Ges. (München), 1898, (Vol. XXIX), S. 41-44; 51-54.

An interesting study of the features of the Hapsburgs and the Bourbons. The author concludes: 1. Nearly everybody has the features of some near ancestor, but the whole series is necessary for perfect orientation. 2. An inherited family type is not infrequent,